THE PRIMITIVE BAPTIST.

B. TEMPLE, EDITOR. | "COME OUT OF HER, MY PEOPLE." | N. W. POOLE, PRINTER.

Vol. 21. *Eagle-Rock, N. C., May* 9, 1857. No. 9.

COMMUNICATIONS

For the Primitive Baptist.

BROTHER TEMPLE:

Having to write to you on business, and the communication on that subject being short, I feel desirous to give you, the brethren and sisters a sketch of my thoughts in an experimental travail of my life, both in a state of nature, and, as I hope, in a state of grace.

I was early taught that I was a sinner, and that it was necessary that I should pass through some sort of a change before I could be accepted with God in peace. This information gave me but little trouble—inasmuch as I embraced the idea that the means were in my own hands and could be had at will and pleasure. But as I had no understanding of Jesus Christ as the Saviour of sinners, I had no knowledge of his graces that lead the soul to God, which is repentance and faith. And as I was not under the influence of either, I thought all that was necessary was for me to turn away from my folly and pray to God; and all would be right between Him and my soul; which things I promised myself ofttimes to do. I had no difficulty in believing I could do all that was necessary to be done, but the great difficulty with me was to get ready to begin. These thoughts passed through my mind from the eighth to the eleventh year of my age. About this time there was a work begun with me, and under its influence I became alarmed, and to work I went; and, to my astonishment, the more I worked the further from God I seemed to get, until I worked myself out of work. Right at this place I have no language to describe my thoughts—when my mind was turned to God, all heavens frowned upon me, and when turned to time, nothing but one mass of confusion and corruption; and the worst of all, my heart was a sink of sin. Now I thought I was ruined for ever, for I knew I could not get away from my own heart, and after looking at my case on every side, I could see no way that I could escape the wrath of God. I could read of the Saviour of sinners, and that he was between the sinner and Justice. But not so in my case, my soul, my naked soul, seemed to be in the immediate presence of God the just Judge—where to go, or what to do, I did not know. This seemed to be the very breathings of my soul—if I go down to hell, let me go entreating the mercies of God. At about this state of my mind, and when all hopes were gone, Jesus was presented to my view as the Saviour of sinners, of whom I was chief. Here I could join with Paul and say, God be thanked that I

am a sinner, for I have found a Saviour. The whole face of nature seemed to be praising God, while heaven seemed to be in a blaze of glory. I thought I was made forever, I had no idea that I should see any more trouble. But not many days passed before there was sad work with my soul again. The presence of the Lord seemed to be withdrawn, and my soul was left to mourn its absence. Truly, says David, My soul is as a weaned child. This occurrence took place soon after I entered the fourteenth year of my age, and in the date of '24 I took great delight in reading the New Testament, but a great deal of it seemed to be a sealed book, such as the doctrine of Predestination and Election. But the promises of the gospel was my delight. This state of mind continued with me some three years. At about this time my mind became more open, and I could see a connection between the doctrinal parts of the scriptures and the promises of the gospel. Right here I was overjoyed again, as I once thought I had seen the plan of salvation in the pardon of my sins; I now thought I saw it as revealed in the scriptures. To undertake by language to describe its beauty, would be like holding up a lighted candle to illuminate the sun.

After many years, necessity forced me into the work of the ministry—in much weakness; and after eighteen years experience in the ministry and at my best times, it is to my mind, like picking up pimples on the shore while the rich jewel is yet in the great deep. O, the debth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!

At the time I first began to try to preach, what is called the Two-Seed doctrine, was introduced into our churches, which caused great strife and contention among them. I as one, embraced the doctrine, but only in my understanding as containing the doctrine of Predestination and Election, and the plan of salvation secured in Jesus Christ for his people, which I yet believe. But as it is now practiced by some, that is to say, Eternal, Finally in Heaven, a denial of the Resurrection of the bodies of men from the grave, and Eternal Judgment, I denounce as heresy in the first degree, and that without the fear of successful contradiction. At that time the strength of my mind was fully brought to bear up on doctrinal points; for I was taught to believe that a union on points of doctrine was all that was necessary for me to embrace the idea of contending for the Faith once delivered to the saints. And so soon as they become united the church would prosper and grow, although the churches are united on doctrinal pomts, they seem to my understanding, to be in a luke-warm stuped state. No singing of psalms, and hymns, and spiritual songs at the house of God; no word of exhortation there; no admonitions amongst brethren; no provoking of one another to love and good works; but little religious conversation between brethren, either at the house of God or otherwise, but all seek their own, and not the things which are Jesus Christ's; and this is not the worst, in many cases the brethren that will reprove such a course will insure to himself censure, if not endanger his fellowship.

Dear brethren and sisters, we have great reasons to fear that many of our Baptist brethren have lost the practical part of their profession, the Spirit of Practice is found in practice; for, says the Saviour, If you keep my commandments, (which is practice,) then shall ye abide in my love. Paul gives

the contex, If you walk after the flesh, ye shall die. Peter has reference to the same thing, in that he states, They are blind and cannot see afar off; and have forgotten that he was purged from his old sins.

More of this if you will give me a place in the columns of the Primitive.

Yours, in gospel bonds,

JAMES BEAVER.

Mifflin, Tenn., }
March 20, 1857. }

For the Primitive Baptist.

The Primitive Practice of the Church Lost, and as yet not Found.

BROTHER TEMPLE:

I am requested to say to you and the brethren generally, by a close neighbor of mine, that the following is offered as a reward for the knowledge of the Primitive Practice of the Church, your paper one year free of charge, to any one that will afford the desired information according to the scriptures, and marks that characterizes her.

1st, Many members, but one body, and all the members having the same care one for the other, and as an evidence of that oneness—when one suffers all suffer, and when one rejoices all are glad, all having been baptized into the same body by one Spirit, and all members in particular.

2nd, This church my friend is concerned about, he says, has many gifts, and all of them active gifts, each one ministering according to the measure of grace given them: and, he states, by this means they edify one another much by singing of psalms, and hymns, and spiritual songs, and making melody in their hearts to the Lord.

3rd, He further states, They exhort one another, admonish one another, and provoke one another to love and to good works; and by this means, he states, they keep the unity of the Spirit in the bonds of peace; and in deed, he says, They are a household of faith, a peculiar people, zealous of good works, and their peculiarity is known by their kind acts one towards another. Each one seeking his brother's good in preference to his own. No evil-surmising or back-biting, no evil speaking one of another amongst them, but are all at peace amongst themselves. And all that is done amongst them is done with an eye single to the glory of God and the good of each other; and in this way it is said, their faith groweth exceedingly. And these are the materials of which its growth consists of, virtue, knowledge, temperance, patience, Godliness, brotherly kindness, charity, and their fear. There are none of them barren or unfruitful, but all grow up into Christ their Head, into a holy temple of the Lord; there they sit together in heavenly places in Christ Jesus their Lord, and hold sweet communion together. This is said to be the church of the Living God; it is said to be the house of God; it is called the city of God, in which God dwells, and through its members his glory appears. The name of this church is Mount Zion, and its likeness is that of a lighted city on a hill, of which light, it is said, cannot be hid, the light of the world, the joy of the whole earth. These are some of the marks my friend says, the church may be identified by. He further states, his condition reminds him of the circumstance of Rachael weeping for her children, &c.

4th, He further states, The ministry of this church is wholly given up to the work and does not entangle themselves with the affairs of this life, that they may please Him that hath chosen them

to be a soldier. They give great attendance to reading, exhortation, and the doctrine, that their profiting may appear to all, their doctrine of salvation is all of grace. He further states, Their acceptance with God alone depends on the righteousness of Jesus Christ in his life, in his death, in his resurrection, in his ascension, and in his intercession to God for them, and not what they have done for themselves in any sense whatever. And this is a favorite text with them all, Of him are you in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. They are all willing to rely on this for their acceptance with God. They do not believe in the intercession of saints—for them to intercede with God for you. I asked him why? He states, The intercession of Jesus Christ is sufficient of itself without the intercession of saints, and they hold it blasphemy in the highest degree to join theirs with his, as though his was not sufficient of itself, or our death with his death to make his more efficacious, or their works with his to make his more available with God, is all folly with them—nothing but the grace of God and it alone, will they rely on for their eternal salvation, and this without condition on their part.

5th, As it respects their ministry, they all esteem them very high in love for the work's sake, and are all at peace among themselves. Such is the care for them, and the pains they take to know them which labor among them, and are over them in the Lord, and admonishes them. 1st Thes. 5th, 12, 13. They all esteem them as watchmen watching for their souls as they that must give account; and for this reason, that they may do it with joy and not with grief. Heb. 13, 17. Again, This is a mark by which they may be known, When they meet in conference they send messengers to know their ministers needs, and to supply their wants if any. Phil. 2, 25. Even faithful brethren that would not regard their own lives to supply their lacks.—30th v. I asked him if they done this in their public councils, and under church authority? He stated, That was the manner in which they done it, and ofttimes the ministers' names are set down in the epistle as in this case—Phil. 2nd 25: 4th 10 to 19. And their ministers ofttimes speak of it as the fruit of the church towards them, as in 1st Cor. 16th 17. I am glad, said one, of the comming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied. Again, Phil. 4th 17,—Not because I desire a gift: but I desire fruit that may abound to your account. This was done by church authority and under the direction of the church. He then referred me to many circumstances, such as 2nd Cor. 8th 9.—And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind. Again 23rd v.—Or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ. He then gave me reference to many places, some of them I noted: 1st Cor. 9th ch., Gala 6th 6., 2nd Cor. 8th ch. 8—24., with many others. He not only spoke of the manner of doing, but their readiness to do; not only to their ministry, but their poor brethren. 2nd Cor. 9th 2.—For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath provoked

very many. And he further states, They not only had a willingness of mind, but did perform even beyond their power. This is what is called in another place, good works for necessary uses, that they be not unfruitful. These things are spoken of by them as the fruit of the Spirit and under the influence of a lively faith in Jesus Christ, and acts as an evidence to the same. And without these good works, he stated, they would scorn the idea of claiming to be the characters of keeping the faith once delivered to the saints. And as they say, Faith without works is dead, they do not believe a dead faith will save any body.

The above, brother Temple, are some of the marks of identity he gave me, by which the church may be known; and truly he seemed to be much convinced, for while he spake of her, yea, many times, the tears would flow freely from his eyes. When he would speak of her beauty with all of her gifts and graces shining, he would seem to be a little cheered, then again he would bemourn his loss as one in helpless despair. I am sure if the tears he shed while talking with me on this subject, had been ink and placed on these pages, they would have been unintelligible. At intervals between writing I would ask him many questions, such as this—If he had any idea what had become of her, whether he thought she was dead or asleep, or taken captive? He stated, he had no idea she was taken captive, he thought she was either dead or asleep, he was not satisfied which, but had great reasons to fear both in part, as death and sleep resemble each other very much. I asked him his reasons? He stated, his reasons were these:—1st, All the graces that adorn the church and make her appear so beautiful, were given her for her to improve herself by—for instance—Faith is the gift of God. But now comes up the work of the church—2nd Peter 1st ch., beginning at the 5th v.: Add to your faith virtue, knowledge, temperance, patience, Godliness, brotherly-kindness, charity. All this is their improvement they have to make to that of faith. This is what they call growing in grace, &c. He then gives the signs that follow,—If these things be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But, said he, I fear I see the context which is, He that lacks these things is blind and cannot see afar off, and hath forgotten the great advantage in church privileges. He further stated, It was in the path of obedience blessings were strewed. Here he spoke of the great advantage of church-membership, and related many circumstances of delight, and shed tears freely again.

2nd, He further stated, Love was one of the fundamental graces of the church, and was a bestod gift, and was kept alive among christians by kind acts one towards another; and for this reason one says, Be kind and affectionate one towards another. And by this means the unity of the Spirit is kept in the bonds of peace, and brotherly love continues. And let all your things be done with charity, that is to say, whatsoever things ye do, do it unto God, and not to man; for said he, If you begin to consult man, self will slip in first, then partiality begins to rule. The next step is to live after the flesh, the end of which is death. Here comes up Satan with his host of enemies against the soul of man. Covetousness; by this the spirit of good works is slain. Then comes up jealousy; by this confidence falls. Then evil-surmisings;

then the work of the tongue, evil speaking and back-biting. The spirit of iniquity begins to abound, and the love of christians wax cold. Then follows biting and devouring one another, &c. I asked him if in this situation they were entitled to the name of a church? He stated, he supposed they were entitled to the name, but the name was all they had. I asked him what texts of scripture was applicable to their situation in that state? He stated this,—Heb. 3rd ch. 12, 13 vs.:—"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day: lest any of you be hardened through the deceitfulness of sin." Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. Behold, I stand at the door and knock: if any man hear my voice, and open the door I will come into him, and will sup with him and him with me. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent and do the first work; or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent. He states these texts applicably to a church in a state of disorder. His concern was to find one in order.

Here he bid me adieu, with a promise to return and take up the same subject again.

Brother Temple, if any of the brethren inquires after the name of my Friend, you can tell them his name is GOOD EARNEST—MUCH CONVINCED.

Yours,

In Gospel bonds,

JAMES BEAVER

Mifflin, Tenn., }
March 25, 1857. }

For the Primitive Baptist.

DEAR BROTHER TEMPLE:

I have been impressed upon for many months to write you a small sketch of my life for you to put in the Primitive, but feeling my littleness and unworthiness it is a great task for me to undertake to write, though I cannot get rid of the impression without trying.

I was born in 1793, and my father joined the Primitive Baptists in 1803, and my mother in 1804. I was raised up in a very strict manner, though sometimes I would get out of the sight of my father and then I was like a house pig just turned out of a pen, I could kick up a great many shines in a little time, though I was afraid of my father after I was a free man, for I did not want to insult him, because I thought he was a good man. In 1817 I married. My father was generally a delegate to the Keehukee Association. I frequently heard him speak very highly of her. In 1818 the Association set at Skewarkey, and I thought if the old lady was worthy of being spoken so highly of, I would go and see her. I did so, and on Saturday I fared very well, sometimes in the house and at other times strutting over the yard. On Sunday morning the congregation assembled at the stage. Brother Wm. Worrel had just commenced in the ministry, and he was but eighteen years old. The elder brethren in the ministry on that day crowded him on the stage. He sang and prayed, and exhorted a little. While he was exercising it was the will of God to send the arrow of conviction to my heart and cut me down, and did not leave me a stubble to stand upon. So I could not help shedding tears, though I concealed them as well as possible. After the

Association adjourned, on Monday I returned home. I was wonderfully distressed for about a week, when the impression came to me, You are too young a man, throw it away and turn to your frollics and past-times again. I concluded I would do so, and to my frollics and past-times I went again. Frequently while I would be going on something would say to me, You know better than to do as you are doing. I would go mown down for days, but afterwards return again like the sow to her wallowing-place. I wearied along in this situation for about two years, when the Methodists took a great rise in our neighborhood. They hollowed and made a great deal of fuss. During this time I had become a great warrier for the Primitive Baptists, and I spoke of the noise they made. They said they had scripture for it. I told them it was not so, and also said if there was such scripture I would find it. I took the New Testament and commenced to read through it. I read as far as an opportunity would permit at a time, and would turn down a leaf. I did not read far before I read my condemnation. I then threw the weapons of war down and read for myself. I found myself condemned page after page. I become cast down under a heavy load of guilt and sin, and continued so until the former part of 1823, when it was the will of God to hand this scripture to my mind,—"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. 8 : 1 At that time my burden left me, and I was made to rejoice to think that it had pleased God to speak peace to my soul, as unworthy a creature as I felt myself to be. At this time I did not have a doubt or fear, but went on praising God and rejoicing with joy unspeakable and full of glory; but I did not continue in this situation but a short time before doubts and fears came on. Shortly after this my desire was to join the church, but looking at the members of the church, I felt myself two unworthy to be amongst them, but I could not be satisfied short of offering, which I done the last day of May, 1823, and was baptized on the 1st of June, at the church at Smithwick Creek, in Martin County, though I lived in Beaufort County.—I continued at that church until 1828. My voice had been seldom heard in conference, for I did not feel myself worthy to speak amongst the old brethren. Then I took a letter of dismission to be in the constitution of the church at Old Ford, in Beaufort County. We got along very well until the latter part of the year 1831, when the Campbellite doctrine reached us; and there was a hard battle to fight, and but few soldiers that stood their ground and fought—my father, one other brother, and myself. Brother Temple, I could not hold my peace at that time: I fought them in the house and out of doors with every scriptural proof that God enabled me with. But it availed nothing, they went their way. The battle was fighting nearly a year. At the July Conference, 1832, we rent asunder—about twenty going off, and eight contending for the Keehukee Articles. They held on to our church book and papers. We had to appoint us another meeting day, and moved; and under the direction of Elder Joseph Biggs, we had some little increase after that, but at length the church become reduced to two male members—myself and one other. In 1841 Elder Joseph Biggs directed us to call in two ordained ministers and have the constitu-

tion dissolved of the church. We called on Elder John Ward and Humphrey Stallings, and they dissolved the constitution of the church and gave the few members letters of dismission. I went back to the church where I first joined.

Brother Temple, I can look back at the difficulties that I have waded thro' since I joined the church, and I think if it was to do again I should not be able to stand them all, as weak and as ignorant as I am.

Brother Temple, look over this peace and if you think it worthy, give it a place in your paper, and if not, put it in the fire, and excuse your unworthy brother,

DAVID SINGLETON.

N. C., April 23, 1857.

CIRCULAR LETTER OF THE SILOAM ASSOCIATION, O. T., FOR 1856.

The Siloam Association of Regular Baptists now in session, with the Mt. Zion Church, Linn County, O. T., to the churches composing the same, sendsth love unfeigned.

DEARLY BELOVED IN THE LORD :—

Through the grace of God, our heavenly Father, abounding to us the chief of sinners, we have been permitted to meet together and sit in sweet council, in an associated capacity, where we have had the privilege of hearing from you all by letter and messengers, that peace and love doth abound among you, and now being about to separate from this place to return to our several localities, and as you will doubtless except, in accordance with our former custom, something from us in the form of a circular address, we will therefore present you with a few thoughts, on the important subject of brotherly love, and for a foundation whereon to predicate our address, we will cite to your attention the 1st verse of the 13th chap. of St. Paul's letter to the Hebrews :— "Let brotherly love continue."

Dear brethren and sisters, we are not to understand the love and union of the household of faith to be something natural, but spiritual, holy and divine, having God for its Author ; consequently, they that are in possession of this divine principle, are born of God ; for verily, God is Love, and hence the fruit of this heavenly birth, is love, joy, peace, long suffering, gentleness, patience, charity, &c.

And it is by this principle, when felt in its fullness, that God's children know that they are born again—passed from death to life ; and it is by this divine principle being felt in their souls, that they are enabled to feel, see and know, they are all of one family ; yes, one in Christ Jesus. One in the choice of the Father, being alike chosen in Christ Jesus from before the foundation of the world ; consequently, they are alike interested in the glorious covenant of redemption, which is well ordered in all things, and sure ; and it is by the same spirit they have been enabled to separate themselves from the world, and take up their cross and follow Christ in all his commandments and ordinances —showing to a sinful world that they are not ashamed of the gospel of Christ. Now we apprehend, that it was to such characters that the inspired apostle addressed this language—Let brotherly love continue ; and we would on the present occasion thus address you, believing that you are of the same heavenly family. Let brotherly love continue ; that is, you are not to act in any way that will prevent a continuation of this holy and divine principle,

and hence the inquiry will arise in the mind of every heir of salvation; how must I conduct myself in the house of God, that this principle may continue? In the first place, we would say to those who are called to stand as watchmen on the walls of Zion, you should lift up your voices like a trumpet, cry aloud, and spare not; study to show yourselves approved unto God; workmen that needeth not be ashamed, rightly dividing the word of truth, do not try to daub with untempered mortar; but with sudden ability as God hath given you, preach Christ and him crucified, in all his fullness, as the One offering which hath perfected forever them that are sanctified. Feed the church of God, which he hath purchased with his own blood. And if you would let brotherly love continue, bear hardness as good soldiers of Jesus Christ; study to know your calling, whether it be to build on the walls of Zion, or to exhort the brethren and sisters to continue to walk worthy the vocation wherewith they are called, so that brotherly love may continue. For we are informed, that when Christ ascended on high he led captivity captive, and gave gifts unto men: that is, there are gifts differing, for he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the edifying of the body of Christ; and hence if God has given you but one talent, you should try to improve what he hath given you, without complaining, and not envy your brother who hath five talents. Let brotherly love continue; recollect that you are most useful while filling your proper places. But perhaps you are ready to say that you are illiterate, and slow of speech and feel so unworthy that you fear that you will reproach the cause of Christ.—Dear brethren, this is an evidence, that you love that principle, and wish that brotherly love should continue truly in and of yourselves, you are both ignorant and unworthy; but you have a worthiness in Christ, and if any lack wisdom, let him as (not of a man, but) of God, who giveth liberally and upbraideth not, and it shall be given unto him—wisdom, sufficient to fill the place that you are designed to fill. Therefore, do not bury your talent, but try and improve it; be at the feet of your brethren, for the least shall be greatest.—Let brotherly love continue. But perhaps the good Lord has given you five talents, or in other words, hath greatly qualified you to contend for the faith once delivered to the saints, so that Anti-Christ's ministers should tremble when they hear you (with the hearing of the ear) proclaim the everlasting gospel; whilst the strong in Israel are made to rejoice to hear you contending for the truth—opening to their view the deep things of God.

Dear brethren, if God has thus qualified you to stand on Zion's walls, you should not be lifted up in your own esteem, for you have this treasure in earthen vessels, that the excellency of the power may be of God and not of you; therefore, if you would have brotherly love continue you must also be improving your talents, by walking humbly before God in the discharge of your duty, so that you may be able to say to your brethren—Be ye followers of me, even as I am of Christ; and we hope you will not be ashamed of your brethren, though ever so weak, for while you are able to build up and comfort those that are strong in the faith, perhaps they may be builders up and encouraging the faint hearted, by feeding them on the sincere milk of the word; therefore you should encourage them.

And finally dear brethren, one and all, whom the Lord has called to feed his sheep and lambs, let brotherly love continue, and see that ye fall not out by the way, and envy oneanother: but that you love each other, with a pure heart fervently—for if you love one another, you can truly pray for each other; and while thus united, you will prove an impenetrable phalanx to the enemies of Christ and his kingdom, but if you be divided you cannot stand, neither can brotherly love continue. And it is also your duty to see that your walk and every day deportment in life fully correspond with your teaching, for you are commanded to be ensamples for the flock, and when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away: 1st Peter, chap. v. 3rd and 4th verses.

Secondly; we would exhort those brethren who may be called to fill the office of deacon, you must not conclude that all your official duty consists in the administration of the Lord's Supper, for we are informed in the scriptures of divine truth, when the disciples were multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration; (Acts 6th, 1st:) And you will discover that the seven deacons, chosen by the Apostles, were selected for the purpose of attending to the wants of those neglected widows, and had they neglected their duty in this respect, brotherly love would have been to some extent prevented. But they being full of the Holy Ghost, discharged their duty; likewise to find some of them boldly contending for the faith. Therefore, dear brethren, if you would let brotherly love continue, you should follow their example and see if there be any poor in the flock, whose wants should be relieved; whether your pastor or his family are in want of the necessaries of life, whether he has decent apparel to appear in public, and money for travelling expenses; and if not, you should inform the church, so that his hands may be loosed. Let brotherly love continue. Lastly, we would say to one and all who compose the body of Christ, ye are lively materials, united to Christ your living head, in an indissoluble union which can never be extinguished, being made kings and priests unto God, so that every material in this glorious building is of infinite value when filling their proper places, such as the wise master-builder designed them to fill; and when you are thus found punctually filling your several places, brotherly love will continue. But perhaps you are concluding that you are so little and unworthy, that there is but little that you can do; yet, dear brethren and sisters, notwithstanding all this, you are of great value, for by your godly walk and conduct in all the commands of God, you are letting your light shine, thereby preaching and saying that you have been with Christ, and been taught by him, although you may say but little. And it is thus that others, seeing that good works are encouraged to take up their cross and follow their Saviour. Hence, you may discover that all are of use; and we exhort you all to be in your proper places, and do not neglect the assembling of yourselves together, but be prompt in filling your seats in the house of God. And when you go up there to worship, see that it be to wait upon the Lord. Do not let the cares of the world, vain jesting and political strife be your theme; but such conversation as becomes the saints of God, thereby assisting your poor pastor to

lift his mind near a throne of grace; and be engaged in fervent prayer or in singing psalms and spiritual songs, making melody to your hearts to the Lord. Not that by so doing it would justify you in the sight of God, for you are justified freely by his grace, through the redemption in Christ Jesus. But by so doing you will appear justified in the sight of men, and will be strengthened to proceed on in your christian duty; consequently brotherly love will flow from breast to breast while marching towards the celestial city. You will appear as fair as the moon, clear as the sun, and terrible as an army with banners; like as a city set on a hill that cannot be hid. Whilst Anti-Christ is engaged in trying to form a union of church and state, and hurling their anathemas against our great National Assembly because they are thwarted in their desings, we would exhort you as good citizens to be subject to the powers that be, praying for those who are set in authority over you, that you may have a peaceable and quiet life in all Godliness, for this is right in the sight of God our Saviour. We see some of the same workings here in Oregon, praying our legislature for the enactment of special laws to protect them in their heart-sickening and God-dishonoring method of worship; and they have had their petition granted. But we would say to you, continue to let your light so shine before men that they may see your good works and glorify your Father which is in heaven. As much as possible, live in peace with all men. Let brotherly love continue. Shun every appearance of evil; add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ. —2nd Peter, 1st 5, 6, 7, 8th. But while you dwell in this tabernacle, encumbered as you are with this sinful nature, you will often have occasion to mourn and weep, that there is so much lack of brotherly love, and we can join with you and an Apostle, in saying, O! wretched man that I am, who shall deliver me from the body of this death? And likewise, we ourselves groan within ourselves, waiting for the adoption, to-wit: the redemption of our body. But the day is rolling on when that which is in part shall be done away, when we shall be redeemed from corruption, and hear that glorious invitation, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then the redeemed of the Lord shall appear in their glorified state. What an Association that will be, when we all shall meet to part no more. We shall then all be satisfied when we awake in Christ's likeness, and meet with all the blood-washed throng, around the dazzling throne of God and the Lamb. There our Father's children, we shall drink at the fountain head of love, whilst eternity shall roll its round; this will be enough. O! what a blessed hope is ours. While here on earth we stay, we more than taste the heavenly power, and anticipate the day.—Therefore, in view of these things be encouraged to let brotherly love continue; live in peace, and may the God of love and peace dwell within you forever; amen.

ISOM CRANFILL, Moderator.

Attest:

J. T. CROOKS, Clerk.

PRIMITIVE BAPTIST.

Eagle-Rock, N. C., May 9, 1857.

Our views have been requested on the 15th chap. of 1st Cor. 22nd v.:—

"For as in Adam all die, even so in Christ shall all be made alive."

This text is often misconstrued by those to whom it has never been revealed, and have not the Spirit of Christ: who generally, are naturally inclined to pervert the scriptures, which we think proves that they are not reconciled to God.

The Apostle in this chapter was treating upon the subject of the Resurrection of the bodies of the saints from their graves, and not in particular the souls of God's people; yet there are other passages of Holy Writ that proves the resurrection of the soul from the death in trespasses and sins, also the resurrection of the wicked from their graves.

In the first place, we propose to prove the resurrection of the soul:—Matt. 5th ch. 25th v.:—"Verily, verily, I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." This text, we believe, has reference to the resurrection of the soul from the death of trespasses and sins—as well as the following: "I am the resurrection and the life," &c.

Next, we prove the resurrection of the body:—John 5—28, 29:—"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." In these two texts, the resurrection of the just is proven, that is, their bodies; also the bodies of the unjust.

In the 25th v., which goes before the resurrection of the body, is proven the resurrection of the soul, which is properly arranged by infinite wisdom. It does seem strange to us that a child of God professing to have been born of Him, should raise an objection to the doctrine of the resurrection of his body from the grave, when it is to be raised a spiritual body to unite with his spiritual soul, properly prepared to praise, and magnify the name of the Lord God in the full fruition of the joys of heaven for ever and ever, all of which is as perfectly done as though the soul had united with an eternal spiritual body, held in reserve for the time of unitation of their spiritual souls. What can possibly be gained by holding the doctrine of an eternal spirttual body in which the soul never existed? Would it make the happiness of the soul more perfect than the body sown natural and raised spiritual? Surely not. Then we can gain nothing by it, while we risk much of great importance.

The Apostle on this subject is very explicit; his arguments are powerful and weighty beyond successful contradiction 12th v.:—"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection, then is Christ not risen, &c. For if the dead rise not (meaning God's people,) then is not Christ raised."

Thus you will see that the resurrection of the children of God are identified with the resurrection of Christ Jesus, and will be raised from the dead as certain as Christ has arisen, as a resurrected head, so with a resurrected body. To hold the doctrine of the resurrected Christ as our head and his body not

resurrected, is perfectly inconsistent with the happiness promised to Christ's church; for what saith Paul on this subject?—"And if Christ be not risen, then is our preaching vain, and your faith is also vain." The whole scheme of salvation hangs on the doctrine of the resurrection; for if this doctrine is not true, then there is no safety or certainty of the salvation of any. Every act of Christ to recover his inheritance (the church,) is as so many links in one chain, and if one is broken out, the whole fabric falls to the ground with a sweeping and eternal loss; "and if Christ be not risen your faith is vain, ye are yet in your sins." But again, "Then they also which are fallen asleep in Christ are perished." If the doctrine of the resurrection is not true, then we only have hope in this life, which affords no real comfort. 19th v. —"If in this life only we have hope in Christ, we are of all men most miserable."

But the Apostle goes on to show that there is such a thing as our hope is as an anchor of the soul, reaching to that within the vail, whither the fore-runner for us has entered, by saying:—"But now is Christ risen from the dead, and become the first fruits of them that slept."

21st v.: "For since by man came death, by man came also the resurrection of the dead." Here the doctrine of the first man Adam's, transgression brought on death in its details on all his descendents total depravity in every part of them; consequently the sentence of God has gone out thus:—"And as it is appointed for man once to die, but after death the judgment. So Christ was once offered to bear the sins of all.—No, of many.—And unto them that look for him, shall he appear the second time without sin unto salvation." Then by one man sin entered into the world, and death by sin. By one man's disobedience many were made sinners: even so, by the obedience of one shall many be made righteous. Thus you may see that there are two representative heads, and by one came death, and by the other life.

We will now quote our text and make some comment on it, by way of giving our views:—"*For as in Adam all die, even so in Christ shall all be made alive.*"

You will please observe that there are two representative heads, to-wit, Adam and Christ Jesus. The first was of the earth earthy. The second Adam is the Lord from heaven. In the first Adam was all the church and world. In the second Adam was all the church of Christ given and chosen in him to be made alive to hear his voice and live. As in the first, the church of Christ by transgression were children of wrath even as others, being sin-defiled they must die, as the wages of sin is death: and the sting of death is sin. Consequently as in the Adamical nature, defiled with sin, they must die, (their bodies.)

Our brother that requested our views on this subject did not quote the text right—he quoted it thus: "For as in Adam all *died*." The word *died* is in the past tense, and might be considered as having its meaning in the death or separation of Adam from that good state in which he was made of the dust of the earth. But the word *die*, it is to be understood, means the effect of Adam's transgression, and not the death alluded to when God said, "In the day thou eateth thereof ye shall surely die." But the word is spelt *d i-e*, instead of *d-i-e-d*, which we understand to mean as possessed of the contamination, by the fall they die, they continue to die,

and will until Christ shall make his second appearance; and then his (Christ) people that are alive at his appearing shall be changed in a moment, in the twinkling of an eye. "Even so in Christ shall all be made alive." That is, meaning the church of God, whom he represented in redemption, who were elected before the foundation of the world, predestinated according to the foreknowledge and purpose of God. Hence, the Apostle says, "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through the sanctification of the Spirit and belief of the truth." "So all Israel shall be saved." This is precisely the *all* in Christ that shall be made alive at the resurrection of the body of the saints. For as the Apostle was treating in the 15th c. of 1st Cor. on the doctrine of the Resurrection of the just that were in him by gift, by purchase, by faith and life. —"Even so in Christ shall all be made alive." That is, all that are in their graves—the dead bodies of the saints shall be made alive—which were sown a natural body, it shall be raised a spiritual body. In the first Adam, they all die a temporal death, that is, the bodies of God's people die, the bodies of God's people shall be made alive, and shall come forth from the graves. But do not believe the souls of God's people die and are laid in the graves, but their bodies go into the grave dead, and will there remain until the trump of God shall bid thee rise and come forth, which was the topic of the Apostle in the text before us.

Least we weary our readers, we will draw to a close. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. "O death! where is thy sting? O grave! where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which gave us the victory through our Lord Jesus Christ."

OBITUARIES.

STEPHEN WOOTEN departed this life April 1st, 1857.—He was born January 5th, 1788. His father was a herdsman and farmer, which brought him up to industry and care. He was a dutiful boy, and when grown a moral man; nor do we suppose he has ever been heard to profanely swear. At about 23 years of age, he was married to Elizabeth Edwards, by whom he had 7 children—4 sons and three daughters—of which 6 are yet living; and it may be well said, she was a helpmeet to him all his days. At an early age he was brought to see that morality would not do to save a lost sinner, and "that which is born after the flesh is flesh." In a word, he was brought to repentance and given faith in the name of the Son of God.

Brother Wooten was received a member at Old Town Creek Church, 1813, and was baptized by Elder Thomas Dupree; and about 1816, the Church at Autrey's Creek was constituted, of which church he became a member, and was chosen their Deacon, Clerk, and Treasurer, which station he filled and adorned to the day of his death. And if there has ever been a charge even spoken of or a blemish on his character, it has past our recollection. He was slow to speak but apt to teach, ruling well his own house and a good portion of discipline in the church.

And when the writer has viewed this man he has thought of a stream where

flows from a rock—in dry weather and in wet it is the same, and the water is good.

He has left a widow to mourn the loss of her husband, his children to weep when they remember their father, with a large circle of acquaintances, brethren and neighbors, to receive that rest that remains for the people of God.

"There those who meet shall part no more,
And those long parted meet—
For ever wonder and adore,
Their glory all complete."

[COM.

Receipts.

N. C.	James Hall for 57,	$1 00
"	David Singleton for 57,	1 00
"	Jeptha Walston to June 58,	3 00
"	Abram Wilder for John E. King to March 58,	1 00
"	Mrs. Eleanor Ruff to Ap'l 57,	1 00
"	Jonathan Trull for Henderson Helmes for 56,	1 00
"	Amos Horn, for 57,	7 00
S. C.	W. F. Hogarth for self, A. E. Bowers, Jas. D. Rivers, J. J. Roberts, and Wm. E. Brunson to May 58, and Martin Terry, T. J. Craddock, and Samuel Snider, to March 57,	7 00
"	Tapley Richardson to June 57,	3 00
Ga.	Matthew Caldwell for Samuel Sheets to May 57,	1 00
"	Mrs. E. Murphrey to Aug. 57,	3 00
"	Jas. Harper for 57,	1 00
"	Uel E. Taylor for Wm. D. Taylor for 58,	1 00
"	Mrs. M. M. Taylor for Wm. D. Taylor to 57,	2 00

Ballance of Receipts crowded out.

INFORMATION.

N. Carolina.—Jonathan Trull will please be informed that we have examined our books and cannot find that Henderson Helmes has paid any thing.

Georgia.—Uel E. Taylor will please inform us whether or not we have credited him for the right man.

THE EBENEZER SELECTION OF HYMNS AND SPIRITUAL SONGS. *Second Edition, Revised and Corrected.*

The second edition of the Ebenezer Selection will be shortly put to press without material change, unless by the addition of a few hymns to the appendix, which will not prevent its being used in concert with the first edition.

The great demand and quick sale of the first edition of this book is conclusive it is the cheapest as well as the best selection published by our denomination, and Booksellers in Baltimore and Cincinnatti, who have examined with reference to its typography, quality of paper and binding, concur in the opinion it is from 25 to 50 per cent under the price books similarly bound are sold at wholesale. No advance, however, will be made on the new edition, but it will be furnished as before to order at $1,00 per copy, and subscribers who will forward their names, and post office address, accompanied with the money, shall have their names gilded upon them free of charge. If persons ordering books have a preference of colour in the binding they can be gratified in selecting Red, Tan, or Dark.

JOHN CLARK.

☞ All letters should be addressed to "ELDER JOHN CLARK, Front Royal, Warren Co., Va"

PRIMITIVE HYMNS.

I still have, and shall at all times keep a supply of my Hymn Books on hand, and will send promptly to those who may be pleased to favor me with their orders for the books.

Any person wishing to obtain a single book or any number of them, will write me a letter and enclose the money, signifying the number and quality of the books wanted, and I will put them up immediately, and pay the postage on them myself, and send them by mail at my own risk.

Also, I will keep in the hands of Agents, supplies of my Hymn Books, and will appoint other Agents, where it may be necessary to do so.

PRICES, QUALITIES, &C.

Plain Bound,	$0 75
Morocco. Plain Edge,	1 00
Extra Gilt Edge,	1 25

Any person sending me the money, in advance for as many as one dozen books, at the above price shall have one book gratis, all free of postage.

Address letters to Benjamin Lloyd, Greenville, Butler County, Alabama.

BENJAMIN LLOYD.

Jan. 1st, 1857

AGENTS.

N. CAROLINA.—Hosea Fountain, James Murray, P Jones, Wm George, John C. Nash. Wm. V. Harris, Thos. Thery, Henry Sheperd, Elder C. B. Hassell, Austin Durham, Joseph R. Croom, George Neattercut, James Potter, G. W. Hill, Samuel C. Morrow, Elder Josiah Smith, Leonard Daniel, Elder James Wilson, Wm. Burnes, Simpson Letta, William D. Taylor, M. Wilder, S. Hassell, Jesse C. Knight, R. Reynolds, Robert Hatcher, Elder John H. Kenady, Henry Stephens, J. Houlder, Elder J. H. Daniel, Abner Lamb, Adam Hooker, S. Tatum W. M. Rushing, J. Miller, C. T. Sawyer, A. B. Bains, Jr., William Welch L. B. Bennett, Elder James H. Sasser, H. Avera, Mrs. Esther Reece, W. W. Mizel, Albert Cartwright, Elder R. D. Hart, Q A. Ward, Wm. Thigpen, Sn'r. W. H. McKinney, R. W Hill, Jas. B. Wood, Wm Welch, S. P. Horton, Hudson Stephens, Josa Coats, Dan. Turrington, Green Bigeman, Ira H Topping, Edward W. Ains., L. B. Bolloman.

S. CAROLINA.— Wm S. Shaw, J. G. Rows, J. L Simpson, M. McGraw, W. B. Villiard, Sr., L. Henderson, A. G. Patrick, John D. Sansbury, Amos Hill, J. C. Lucas, G. Mathews, C. Anderson.

GEORGIA.—A. R. Pagget, John Tonnie, L Stanly, John Mullins, J. B. Matthew, E Davis, T. W Dearing, R. E. Hayne, Isham Edwards, Jethro Oates, Mathew Yates, D. Smith, R. S. Hamrick, John Warwick, Daniel O'Neel, A. M. Thompson, F. Haggard, J. P. Ellis, W. J. Parker, Geo. Leevis, Abner Durham, I. Lasseter, Prior Lewis Ezra McCrary, W. D. Taylor, W. Trice, John M. Field, Thomas Amis, Allen Brown, W. White John McKinney, Wm. Russell, Z. A. Fowler, W A. Nix, Matt. Caldwell, Jesse Pollock.

ALABAMA.—W. Johnston, Wm G Knight, Young-Lee, Samuel S. Selbes, Alexander White, N. S. Stanland, Thos. Sharpless, T. Dean, Henry Solomon. S. Brooks, James S. Morgan, S. Hamrick, B, Upchurch, Wm. Talley, J. Mcqueen, J. Carpenter, Sr., E. Daniel, J. Daniel, H. Williams, J. T Walker, E. Bell, W. Bazzel, H. Dance, G. W. Pellum, A. Keaton, J. T. Allen, R. W. Crutcher, Robert Smith, James I. Watson, R. R Thompson, Robert Grady, Thomas Townsend, Jr. B. Turur, M. W. Helms, John Whitehead, D. T R. P King Sarh White Ruins Daniel, A J. Foster, Young Smith, Vencent Williams. John Hatley, N. N. Barmore, Elder Benj. Lloyd, Wm. Bryan, Sr., Alion Moore, E. M. Amos, Chs Thomas, John Harrel, F. Picket. Joel H. Rambles, C. Crenshaw, D. Daniel, H. Allen, J. Miller, Ralph Ray, A. Johnson, T T Temple. D. R. Murphrey.

TENNESS.—Michael Burkhalter, James Stalling Isaac Moore, Henry Turner, Elder John Ward Samuel Day, Wm. Croom, James Shelton, A Burroughs, William McBee, Pleasant A. Witt Solomon Ruth, Geo. Turner, Ira E. Douthit Jas Denneston. John W. Reddick, Elder Hosea Preslar, Payton Wells, L. F. Evans.

MISS.—A. Botters, William Roberts, E. H Petty, Allen Glover, W. L. Paton, Wm. Moore. Alford Atkins, L. W. Temple, Jonathan Humphrey, John Scailorn, Wilson Hunt, John Hall Thomas C. Hunt, Jos. Edwards, J. Crawley, James T. Cockerham, James Lee. John Davidson, A. R. T. Hammond, A A. Weathers. C Nichols Wm. Davis, L. G. McGaugery, George Face, S Farris, S. Canterberry, E Beeman

LOUISANA.—Abner Smith, Benjamin Garlington, W. M. Squires. James Parkins, N. Coward, L. G. McGaugery,

FLORIDA.—Hartwell Watkins, John Seaw, Lewis Tucker.

ARKANSAS.—John Daniel, Reuben Ellis, J J Matthews, M. C. Robertson, C. B Landers, George W. Rogers, James C. Cawling, John Harris, R. L. Cargill.

MISSOURI.—James Morrow, C. Colier William R Evans, H. W Selakemer, Walter Bridges.

ILLINOIS.—John Aylesbury.

INDIANA.—Wilson Conner, G. Branson, Thomas G. Stephens, Wilson Thompson, J. A. Thompson.

OHIO.—John B. Moses, Samuel Williams.

KENEUCKY.—Washington Watts, M. C. Hughes Isaac Horn, Tandy James, Skelton Rentiro, L Lancaster.

VIRGINIA.—Rudolph Rorer, Elder John Clark, J. S. Bryant, Levi Bishop, Thomas W Walton, M, Flippen, A. Rorer, Jesse Lankford, Wm. W. West G Conner.

TEXAS.—W. P. Mauldin, John H. Cox, K. B Stallings, E Wm. Smith, Elder M. T. Caperton

PENN.—Joseph Hughs. Mark Prewett,

TERMS.

☞ The PRIMITIVE BAPTIST is published on or about the second and fourth Saturdays in each month, at ONE DOLLAR per year, *payable in all cases in advance.*—FIVE DOLLARS will pay for *six copies subscribed for by any one person at any one Post Office.* Current Bank Notes *of as large size as five dollars,* where subscribers reside, will be received in payment.—A smaller amount than five dollars, out of this State, is preferable in gold. Money mailed in the presence of Post Masters and sent to us is at our risk. Letters and communications should be distinctly directed to "EDITOR PRIMITIVE BAPTIST, Eagle Rock, North Carolina.

Job Printing

OF ALL KINDS PROMPTLY executed at the OFFICE of the *Primitive Baptist* about nine miles East of Raleigh. Persons who cannot make it convenient to apply at the Office in person, will please leave their favors at the Store of Mr. P. Ferrall where we will get them. ☞Charges will be moderate, and the work warranted to be good

BURWELL TEMPLE.